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Free to all. Those who choose to pay may send one dollar a year.

"HOME, SWEET HOME."

Home-Talk by J. H. Noyes, W. C., Feb. 7, 1868.

IT seems to me that the great objective point toward which the wise heart will steer and direct all its force, is the perfection of the *Home*. Home is heaven. A wise heart don't want worldly grandeur, magnificence, nor external good of any kind, but wants a *good home*. So far as art will contribute to that end, of course it will be part of the object that a wise heart will seek. But clearly, the very first thing that we want for a good home, is to have good family government. Government is one of the fine arts, among the rest. Solomon was a man that pleased the Lord because he fixed his attention on that art; he prayed for wisdom to govern a "great people," to judge between man and man, to see the truth and to show others how to follow the truth, in every thing. He prayed for the power of criticism. That is a fine art, as much as music or painting. The Lord was pleased with him because he sought that æsthetic gift. And he had every thing else added to him. He sought first the kingdom of heaven and its righteousness, and the Lord added all other blessings. There was wisdom of the heart.

My ambition for the Community is, that it may be a thoroughly well-regulated family, one in which all the members shall serve one another, and love one another without idolatry. Truth shall reign in all the affections of the family. There will be no independent, reckless spirits. Every member shall stand below a wiser in his or her place, and love to submit to those who are above. There shall be a thorough communication from the head to the arms, from member to member, from the heart to the head, and a spirit of love, unity, and obedience. That is my ambition. That is what I want to see perfected, so that we shall be an example to the world of the harmony of heaven. I believe if we were able to set the world an example of a thoroughly well-regulated family, that is to say, a family that is full of heart-wisdom, showing by its harmony, and unity, and obedience, what God can do, that we should solve all the great questions that are troubling the world. It would settle all political questions, and every question that concerns human welfare. What the world wants above all things, is just that—a good

home—a well-regulated family. Political affairs would take care of themselves if we had that.

My opinion is that the art of government can never be perfected in the common family. It is impossible for little one-man families to protect themselves from evil and develop the organic righteousness of God; and I believe that he is going to turn from that small, puttering method, and undertake to show his grace and glory in large Community families—that is to say in churches.

Let us study government. Let us study spiritual circulation, as necessary to make a well-regulated family. All the members of the Community, clear down through to the little boys and girls and sucklings, must learn to set good examples, and to diffuse a good influence, to criticise and govern in the little spheres in which they act. The government of a well-regulated family can not possibly proceed from one head or center. Considered as a spiritual work in the heart and life of the family, it must proceed from member to member. It must proceed somewhat on the plan of what used to be called the *monitorial* system, in which one class was set to take care of the class below; the school was governed by a series of monitors one above another, ruling and being ruled, criticising and being criticised. Every member must learn to care for others, and be cared for. Let us all take Solomon's prayer for an "understanding heart," into *our* hearts. Let us pray to be made wise in heart, to know how to do the best thing for the family and for God. Then we will show the world living pictures, which will radiate more genius than was ever put into a painting.

TALK ABOUT THE SECOND COMING.

NO. VII.

Inquirer.—I always thought that the Second Coming of Christ was to usher in the general resurrection. But if Christ came long ago, as you say, I must give up that idea: and then I am afloat, and in confusion about the whole subject of the resurrection.

Circular.—I have gone through that same confusion, and have got out of it; and I will try to help you out. The Second Coming did certainly usher in a resurrection of the dead. Paul, speaking of the time when Christ should descend from heaven, declared, by the word of the Lord, that the dead should then be raised in incorruptible bodies. As certainly as I believe that Christ came at the end of the apostolic age, and that living believers were then changed and taken away,

so certainly I believe that the dead in Christ were raised at that time.

Inquirer.—But this could not have been the *general* resurrection, for we are in a "dying world" yet.

Circular.—Have you never discovered that the Bible speaks of *two* resurrections?

Inquirer.—Yes, I remember there is something in the latter part of Revelation about the "first resurrection."

Circular.—And this "first resurrection" is represented as anticipating the general resurrection, by more than a thousand years. Here then, you have an outlet from some of your difficulties. The Second Coming of Christ may have ushered in the "first resurrection," though the general resurrection is yet to come. Following this clue, let us now gather up all the evidence we can find about the "first resurrection." And first we light upon an interesting passage in Daniel 12: 1, 2. "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation to even that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. *And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" Here, you perceive, is a resurrection predicted, not of all mankind, but only of an indefinite number designated by the word "many." And these "many" evidently belong to the *Jewish* stock, for the vision twice refers to "thy [i. e., Daniel's] people," as the body for whom the deliverer should stand up, and who should be delivered "at that time;" and Daniel's people were the Jews. So far, then, is clear, viz., that this is a *partial* resurrection, and a *Jewish* resurrection. Now as to the *time*, we have a plain index in these words of the vision—"There shall be a time of trouble such as never was since there was a nation, till that same time; and AT THAT TIME thy people shall be delivered," &c. Now we *know* when the "time of trouble" was. In Matt. 24: 21, Christ describes the tribulations of the time when Jerusalem was destroyed, in nearly these same words. He says, "THEN shall be great tribulation, such as was not from the beginning of the world to this time [and he only adds to the description of Daniel], no, nor ever shall be." He had been expressly quoting from the book of Daniel only a few verses before (ver. 15), so that

there can be no reasonable doubt that he had in mind the matter and the language of the vision which we are examining, and intended to identify the time of the resurrection spoken of by Daniel, with the time of the destruction of Jerusalem and his Second Coming. We can now make a parallel between Daniel 12: 1, 2, and Matt. 24: 21—31, that will throw light on both passages.

<p>DANIEL SAYS, "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."</p>	<p>CHRIST SAYS, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Immediately after the tribulation of those days, they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."</p>
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You see that the resurrection in Daniel, and the gathering of the elect in Matthew, are clearly identical, both being the immediate sequel of the same unparalleled tribulation. Interchanging the specific descriptions in the two passages, we may affirm on the one hand that the resurrection predicted in Daniel came to pass at the Second Coming; and on the other, that the gathering of the elect at the Second Coming described in Matthew, was a real resurrection. Paul's language also in 1 Cor. 15: 52, and 1 Thess. 4: 16, helps us to identify this gathering of the elect as an actual resurrection. He predicts in both those passages a "*great sound of a trumpet*"—manifestly the same signal that heralds the gathering of the elect in Matt. 24: 31—and connects with it the resurrection of the dead and the change of the living.

Thus connecting the words of Paul with those of Christ, and the words of Christ with those of Daniel, it is plain that there was a resurrection at the Second Coming immediately after the destruction of Jerusalem—but that it was a resurrection of *only a part of mankind, and that it appertained specially to the Jewish race*. The final resurrection, appertaining to all nations, is another affair, not connected directly with the Second Coming, but reserved till the end of "the times of the Gentiles." This is the theory of the resurrection which you will find, as we proceed, constantly coming to view in every *programme* that the New Testament gives us.

THE FAMILY SPIRIT.

WHILE reading not long since a condensed history of the Roman Empire, I was strongly impressed with the very manifest work of breaking up the clannish spirit that was accomplished through its agency. The patriarchal was the first form of government, and had substantially prevailed up to the advent of the Romans. The known world appears to have been densely populated, but the inhabitants were divided into a multitude of tribes, each having

its own little government and each full of the pugnacious pride and jealousy which characterize the family spirit. The numerous states which occupied the small area of Greece, and the constant quarrels which existed between them, are examples of this. Italy was in the same condition at the time that Rome began to manifest its power. The very germ of the Roman Empire was an agglomeration of three tribes, and several generations of internal commotion and trouble passed before they were thoroughly consolidated. With an interior organization based on the idea of making them formidable fighters, they went forth conquering and to conquer.

The result of a few centuries of this terrible warfare, on the part of the Romans was, that the thousand little principalities scattered over the world were reduced to one. The family spirit on the large scale was banished and the national spirit took its place. Every body was compelled to think of Rome as its great political head and center. Nor was it alone in the spirit and sentiment of mankind that this great work was wrought. This commingling of the tribes into one nation found an outward expression in the numerous and excellent roads which threaded each of the conquered countries, finding a common center at Rome.

Assuming that the object nearest to God's heart was to spread the good news of salvation through his Son Jesus Christ, what better preparation could he have made than was accomplished by the breaking up of the narrow, clannish spirit, the consolidating into one great nation and the spreading of this great net-work of roads?

But it was in his own people that God had the severest battle with the family spirit. The great reproach of the gospel among the Jews in Paul's time, was, that it banished Jewish ordinances and admitted the Gentiles to share its blessings. The family, clannish spirit, necessarily strengthened among the Jews during their early history in order to preserve them from the heathenish influences around them, had become so strong that no amount of national misfortune has been sufficient to wholly destroy it to this day.

Christ's prayer was that his followers might be one, even as he and the Father were one; but before that interior unity could be realized the gospel must be preached, and before the gospel could be preached it was necessary that a kind of superficial unity should be brought about. That unity was accomplished by the Roman Empire.

In view of the opposition that has always existed between the clannish instinct and the providence of God, it is pertinent to inquire whether this work of breaking down barriers is wholly finished. Is there not more work of the same kind to be done before God's will shall have been thoroughly done in this world? It is evident that the great system of trade, wrapping the whole world in its thousand-fold cords, in connection with the art of printing and numerous other rapid means of communication, has brought all mankind into such close relations as to enable them to think together with a degree of unison, thus removing many barriers that were once so formidable. Nevertheless the family spirit yet remains. The institution of marriage still divides the world up

into a multitude of little clans. If we are to judge the future work of God in this world by the general scope and object of that work in the past, what more can we expect than that the barriers between families will be removed? Will not this work constitute "the offense of the cross" in this age, corresponding to the offense of abolishing the Jewish ordinances in the time of Paul? Surely such a work must be done before God's will is done in this world as it is done in heaven.

H. J. S.

THE OLD LOG HUT.

III.

IN taking up our abode on premises so lately in possession of the aborigines of this country, some facts and theories relating to their origin and history—which we have gathered from a work by H. R. Schoolcraft, entitled "Notes on the Iroquois"—may not be out of place.

Columbus, on discovering land, in his first voyage, returned believing that it belonged to India. He therefore called its inhabitants "Indians." The same name was also given to all the inhabitants of this continent.

As to the origin of the natives of this western world, there are many conflicting theories and opinions. Some consider the aboriginal to be a single stock; others, a mixture of Mongolian, Polynesian, and Caucasian types; still others, as derived from the grafting on of old-world races to a true American race. Many diverse peculiarities are found to exist in the numerous Indian tribes occupying the southern, middle, and northern sections of America. Dr. S. G. Morton, in the *Crania Americana* (1839), considers the American natives (excepting the polar tribes), to consist of one race and one species, but two great families, which resemble each other in physical, but differ in intellectual character; the superior family, the Toltecans, including the semi-civilized natives of Mexico, Central America, New Granada and Peru, and also the builders of the remarkable earth-works of the Mississippi valley. That the American races differ essentially from all others, not excepting the Mongolian, is his firm belief. He affirms, moreover, that all the American nations, savage or semi-civilized, whether inhabiting the margins of rivers and feeding on fish, or roving the forest and subsisting on the spoils of the chase, possess alike the same long, lank, black hair, brown or cinnamon-colored skin, heavy, brown, dull and sleepy eye, full and compressed lips, and salient and dilated noses; and that the same conformity is obvious in the osteological structure of the race, as seen in the square or rounded head, the flattened or vertical occiput, the high cheek-bones, the ponderous maxilla, the large, quadrangular orbits, and the low, receding forehead.

Of the American-Indian languages, there are none which very nearly correspond with any in the Old World, of ancient or modern times. It is evident enough from the writers of Indian history, that the Indian languages can not be categorically classified; nor do the manners of the nations or tribes afford any clue for unraveling the mystery which covers their affiliations.

According to their early traditions the Oneidas descended from two persons, who, yielding themselves to an inward impulse, left their paternal tribe, the Onondagas, and wandered about for a while, but finally located at the mouth of Oneida Lake. From this nucleus a numerous tribe resulted. Their next chosen locality was the outlet of Oneida Creek. Here they erected fortifications as a protection against the assaults of other tribes. Remains of those early constructions of defense are still to be seen. Again the tribe removed up the Oneida Creek valley to a storied locality called Oneida stone, on Stockbridge hill, from which, by a figure of speech, they represent themselves to have sprung. Twenty-five years ago some of the sages of the remnant of Oneidas would point out to the inquirer the identical stone—a large boulder—around which their camp fires were once lighted and their political pow-wows celebrated. Time and usage had rendered this object sacred.

They regarded it, in some metaphorical sense, the *Adam* from which they descended. Stone, in their language is *Onia*. They called themselves *Oniota aug*; people of, or who sprung from, the stone. There is some variety in the pronunciation. The Mohawks called it *Onoota*. The French wrote it *Auyoute*. The English and Dutch, *Oneida*, which latter name of course, has prevailed. Neither retained the plural inflection in *aug*, which carries the idea of people.

Their fourth remove, judging from traditions that seem quite plausible, was down this valley two miles north of O. C. to Oneida Castle—a place which then as now they called *Kunawaloo*, meaning a man's head on a pole. To this locality they undoubtedly removed subsequent to their Confederation. The Oneidas had the intelligence to perceive that the compact of confederation, converting, as it did, their hostile neighbors into sympathizing friends, rendered expensive fortifications quite unnecessary. Hence the absence of relics, of a defensive kind, about the Oneida Castle.

In 1609, when the Dutch discovered and ascended the *Kohntatea*, or Hudson river, the Oneidas were then lying at *Kunawaloo*, or Oneida Castle, in all their pristine strength and independence. That location was nearly the center of the two extreme points previously occupied as their rendezvous, the outlet of Oneida Lake and the head of Oneida Creek. It was during the period of their occupancy of the Castle as the seat of their national government, that the Oneidas reached the pinnacle of their tribal magnificence and power. They experienced, undoubtedly, a sort of Solomon's reign; and being nearly surrounded by friendly tribes, they were at liberty to plant both corn and families up and down this valley, wherever clearings and other considerations offered inducements. Their system of agriculture was by no means a complicated one. Possessing neither plows nor hoes, the corn was planted in the same hills year after year and each season they would increase the size of the hills by bringing fresh dirt from a greater distance; and they probably continued this method until they had exhausted the strength of the soil. This primitive system of raising maize may account for the small mounds so often seen among upland forest trees: and as their old corn-fields became exhausted they were abandoned for new ones, leaving trees and shrubbery to cover their trail.

That the Oneidas and their confederate tribes were renowned for their prowess in war, the French, in the Canadas, and the hostile tribes, south, west and east, had ample opportunity of testing, and probably to their entire satisfaction, during a period of more than two hundred years. But their greatness shone less in war than it did in their subsequent disposition and tact in diplomacy for peace. During the life-and-death struggle of the revolutionary war the Oneidas, more than any other tribe, adhered to the cause of the colonies. Moreover, the kings and potentates of Europe, who were from time to time attempting the establishment of colonies between the respective gulfs of Mexico and St. Lawrence, had abundant reason for respecting at least, the prudential wisdom and sagacity of the Sachems of the Six Nations, with whom they held many conferences.

As a specimen of a kind of laconic logic and innate shrewdness in the Indian character, the following story is a forcible illustration:

"A Seneca hunter killed a wolf just within the bounds of Cattaraugus county, close to the Pennsylvania line, and took the scalp to Meadville, Pennsylvania, for the bounty. Being questioned where the animal was killed, he honestly told the officer that he had come across it and shot it, as near as he could tell, within the territory of New York, very near the state and county lines. On this, the clerk told him that it would be contrary to the law to pay him the bounty.

"That is a bad law!" ejaculated the red man.

"Why?" said the magistrate, "we can not pay for scalps taken out of the county!"

"It is bad," replied the hunter, "because you require that the wolf should know the county lines. Had this wolf seen a flock of sheep just within the Pennsylvania lines, I dare say he would not have stopped for the county lines." On this unanswerable argument the magistrate paid him the bounty of five dollars."

After the flight of the Mohawks into Canada in

1776, the Oneidas, to use their symbolical phrase, were the vanguard of the Eastern door of the "Long House;" and it was a merciful Providence that they were so. Their pacific disposition, together with their affection toward the Saxon population of New York and New England, who were now beginning their westward march, were duly appreciated by the latter. Those red men of the forests quite surprised their white-faced brothers, by the kindness and civility rendered them in various ways, on the long and weary journey to new prospective homes beyond the border of civilization.

Such were the people to whom our "Log Hut" once belonged, a remnant of their descendants still living in this valley.

A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

VIII.

BEFORE proceeding with the investigation of those minute organisms both animal and vegetable which we find so abundant in our ponds and brooks, we will notice a very handy and expeditious way of mounting objects for the microscope, called the dry process. It is used for mounting such objects as pollen grains, scales of butterflies' wings, &c., that are sufficiently transparent of themselves, and are viewed either as transparent or as opaque objects. All the apparatus necessary besides the glass slides and thin glass covers, is a small bottle of rather thick gum mucilage, and some writing paper. In the first place cut a piece of paper a very little smaller than the glass slide, and exactly in the center punch a hole about half an inch in diameter with a gun-wad punch. Then after cleaning the slide thoroughly with a cloth wet with alcohol, cement the paper to the slide with the mucilage and lay it aside to dry. It is a good plan to prepare several slides in this way, so as to have them on hand when required; the paper also should be of different degrees of thickness to accommodate different sized objects. After the mucilage has thoroughly dried, clean the center of the slide not covered by the paper, of dust and mucilage that may have collected there, and proceed to mount the scales (or dust) from the wing of a butterfly, as follows: Moisten the slide a very little by breathing upon it, and press it against the wing, which will cause some of the scales to adhere to the glass, then take the glass cover, place it over the scales with its edge resting on the paper, and cement it down with the mucilage, care being taken not to put on too much, as it will be liable to run in between the cover and slide, and spot the object. After the cover is dry, the slide is ready to be covered with ornamented paper. In the same way pollen grains of flowers are gathered and mounted. It is necessary, however, to let them dry thoroughly before cementing on the cover.

We will now turn our attention to the brooks and ponds, and examine some of those living forms that are so abundant during the spring and summer months.

Upon viewing for the first time, a drop of stagnant water with the microscope, we are filled with wonder and astonishment at the variety of forms that we behold, so full of life and animation, and we are led to inquire, What are those curious things that look so much like boats and boxes and new moons and spectacle-cases both open and shut, and what are those objects which swarm so thick in the water, and vary in size from the merest speck just within the power of the microscope to those larger ones that can be seen by the unaided eye? They all seem to be moving through the water for some purpose, either to get food, or to play with each other, and we think, of course, that they must all be animalcules; but our astonishment is complete when we are told that at least one-half of those moving forms are of vegetable origin, and have no more control over their movements than the flowers of the field that open their leaves in the morning and close them at night. But I think I hear you say, "That curious thing that is rolling about every way in the water and looks just like a revolving globe, is an animalcule I am sure."

You must not be too sure of that, for it is believed now by all the most eminent microscopists, that that

revolving globe which has so long been called an animalcule, is really a vegetable.

"Then," say you, "I do not see how you can tell the difference between an animal and a vegetable; they both seem to move through the water with the same speed and equal facility, and have, as far as we can see, the same purpose. What is the difference?"

We will let Dr. Carpenter give his ideas on the subject; he says: "In the present state of science, it would be very difficult, and it is perhaps impossible to lay down any definite line of demarcation between the two kingdoms; since there is no single character by which the Animal or Vegetable nature of an organism can be tested. Probably the one which is most generally applicable, among those lowest organisms which most closely approximate to one another, is not, as formerly supposed, the presence or absence of spontaneous motion, but the dependence of the being for nutriment upon *organic* compounds already formed, which it takes (in some way or another) into the *interior* of its body, or its possession of the power of obtaining its own alimentary matter by absorption, from the *inorganic* elements on its *exterior*. The former is the characteristic of the *Animal* Kingdom as a whole; the latter is the attribute of the *Vegetable*; and although certain apparently exceptional cases *may* exist, yet these do not seem to occur among the group in which such a means of distinction is most useful to us. For we shall find that those *Protozoa*, or simplest Animals which seem to be composed of nothing else than a mass of living jelly are supported as exclusively, either upon other *Protozoa*, or upon *Protophyta*, which are humble plants of equal simplicity, as the highest animals are upon the flesh of other animals, or upon the products of the vegetable kingdom; whilst these *Protophytes* in common with the highest plants, draw *their* nourishment from water, carbonic acid, and ammonia, and are distinguished by their power of liberating oxygen, through the decomposition of carbonic acid, under the influence of sunlight. And we shall, moreover, find, that even such *Protozoa* as have neither stomach nor mouth, receive their alimentary matter direct into the very substance of their bodies, in which it undergoes a kind of digestion; whilst the *Protophyta* absorb through their external surface only, and take in no solid particles of any description. With regard to motion, which was formerly considered the distinctive attribute of animality, we now know, not merely that many *Protophytes* (perhaps all, at some period or other of their lives) possess a power of spontaneous movement, but also that the instruments of motion, when these can be discovered, are of the very same character in the plant as in the animal; being little hare-like filaments termed *cilia* (from the Latin *cilium*, an eyelash), by whose rhythmical vibration the body of which they form part is propelled in definite directions. The peculiar contractibility of the *cilia* can not be accounted for in either case, any better than in the other; all we can say is, that it seems to depend upon the continued vital activity of the living substance of which these filaments are prolongations; and that this contractile substance has a composition essentially the same in the plant as in the animal."

THE WORLD SEETH HIM NO MORE.

BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John 3: 2.

The common theory is that at Christ's Second Coming every body must see him, the wicked as well as the good. But that is not the doctrine of this text. "We know that, when he shall appear, we shall be like him." Why shall we be like him? Answer: "We shall see him as he is." The very fact of their seeing Christ, signalized their translation into his likeness and presence. Now if the wicked saw him, a similar transformation would have been the result; but we know that the contrary of this is true. "They wailed because of him." They felt his presence in awful judgment, but they did not see him. A.

THE CIRCULAR.

O. C., MONDAY, OCTOBER 19, 1868.

OUR MUCK-HEAP.
NO. II.

IT will be interesting to many to see the names of all the Associations, dead and alive, that Macdonald undertook to put into History. There must be a vast number of persons now living who were formerly connected with one or another or several of those Associations. To gratify the curiosity of such persons, and also for the sake of enabling ourselves and our readers to take a general survey of the socialistic field, we here present a full

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with the dates of the various Associations, and the number of pages given to each.

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The Associations that have but a single page assigned them in the above index, are generally those of which Macdonald had heard, but could give no particulars. Some are mentioned only by name, and others with place and date.

In most cases we have been able to find only the dates of the beginnings of the Associations. Their endings, though generally within a few years or months from their beginnings, are not so conspicuous and clearly dated in the manuscripts as we could wish. The continuous Communities, such as the Shakers, of course have no terminal date.

Among the manuscripts are the following pictures: A pencil sketch and also a small wood engraving of the buildings of the North American Phalanx; A wood engraving of the first mansion house of the Oneida Community; A pencil sketch of the village of Modern Times; A view in water-colors of the domain and cabin of the Clermont Phalanx; A portrait of Fourier, and a view of an imaginary Phalanstery, both in wood; A pencil sketch of the Zoar settlement; Four wood engravings of Shaker scenes; two of them representing dances; one, a kneeling scene; and one, a "mountain meeting;" also a pencil sketch of Shaker dwellings at Watervliet; A portrait of Robert Owen in wood; and a very pretty view of New Harmony in India ink; Two portraits of Frances Wright in wood—one representing her as she was in her prime of beauty, and the other, as she was in old age.

This completes the inventory of our muck-heap. On general survey of the matter contained in the above index, we may begin to sort it in the following manner:

First we will lay aside the antique *Religious* Associations, such as the Dunkers, Moravians, Shakers, Zoarites, &c. We count at least seven of these, which do not properly belong to the modern socialistic movement, or even to American life. Having their origin in the last century and in the old world, they came here by emigration, and remaining without change, they exist only on the outskirts of general society.

Next we put out of account the *Foreign* Associations, such as the Brazilian and Venezuelan experiments. With these may be classed the Icarians and some others, which, though within the United States, are, or were, really colonies of foreigners. We see seven of this sort in the index.

Thirdly, we dismiss two or three Spiritualistic attempts that are named in the list; first, because they never attained to the dignity of Associations; and secondly, because they belonged to a later movement than that which Macdonald undertook to record. The social experiments of the Spiritualists should be treated by themselves, as the *sequels* of the Fourier excitement of Macdonald's time.

The Associations that are left after these exclusions, naturally fall into two groups—those of the *Owen movement*, and those of the *Fourier movement*.

Robert Owen came to this country and commenced his experiments in Communism in 1824. This was the beginning of a national excitement, which had a course somewhat like that of a religious revival or a political campaign. This movement seems to have culminated in 1826; and, grouped around or near that year, we find in Macdonald's list, the names of eleven Communities. These were not all strictly Owenite Communities, but probably all owed their birth to the general excitement that followed Owen's labors, and may therefore, properly be classified as belonging to the Owen movement.

Fourierism was introduced into this country by Albert Brisbane and Horace Greeley in 1842, and then commenced another great national movement

similar to that of Owenism, but far more universal and enthusiastic. We consider the year 1843 as the focal period of this social revival; and around that year or following it within the forties, we find the main group of Macdonald's Associations. Thirty-four of the list may clearly be referred to this epoch. Many, and perhaps most of them, never undertook to carry into practice Fourier's theories in full; and some of them would disclaim all affiliation with Fourierism; but they all originated in a common excitement, and that excitement took its rise from the publications of Brisbane and Greeley.

INSTINCT IN HISTORY.

DR. Arnold, in his history of Rome, eulogizes the work of Niebuhr on the same subject, ascribing to the latter historian a kind of faculty which is not often spoken of in connection with history.

"Were I," says Dr. Arnold, "to venture to criticize the work of this great man, I should be inclined to charge him with having overvalued, rather than undervalued the possible certainty of the early history of the Roman Commonwealth. He may seem, in some instances, rather to lean too confidently on the authority of the ancient writers, than to reject it too indiscriminately. But let no man judge him too hastily, till by long experience in similar researches, he has learned to estimate sufficiently the *instinctive* power of discerning truth, which even ordinary minds acquire by constant practice. In Niebuhr, practice, combined with the natural acuteness of his mind, brought this power to a perfection which has never been surpassed. It is not caprice, but a most sure *instinct*, which has led him to seize on some particular passage of a careless and ill-informed writer, and to perceive in it the marks of most important truth; while, on other occasions, he has set aside the statements of this same writer with no deference to his authority whatever. To say that his *instinct* is not absolutely infallible, is only to say that he was a man; but he who follows him most carefully, and thinks over the subject of his researches most deeply, will find the feeling of respect for his judgment continually increasing, and will be more unwilling to believe what Niebuhr doubted, or to doubt what he believed."

We italicise the noteworthy word in Arnold's paragraph. To introduce the idea of *instinct* as a part of the historic faculty and an element in the search for truth, is novel, but it hits the case. We must cultivate this faculty to enable us to retrace the essential facts of the middle ages, and to draw out from its obscurity the truth relating to the commencement of the spurious Christianity, which followed the event of the Second Coming. a.

COMMUNITY JOURNAL.

[For the week ending Oct. 17.]

ONEIDA.

Seventeen years! It is seventeen years since Mrs. Cragin went down in the sloop. Who would believe it? All that time the little church-yard at Esopus has kept her cast-off body. Esopus is a small village on the west bank of the Hudson, a few miles above Poughkeepsie. It was opposite that place that the "Rebecca Ford" capsized, and our beloved associate, with her companion Eliza A. Allen, was drowned. The church-yard is perfectly picturesque. All our pilgrims there have been enchanted. The double grave was half-encircled with evergreen cedars, which served as back ground to the monument. Nothing could exceed the repose of the spot. As it happened, it was about half-way between our Communes; and a spire very near, indicated to our travelers up and down the river, its locality. It is well the bodies were laid there. Their recovery from the water was much delayed, so that it was thought inexpedient to take them a long distance in the heat of summer. But if this reason had not existed, it were better they should be buried as they were. We do not want any shrine of sentimentality, and if Mrs. C's body had been brought here when her memory was freshest, her grave might have been desecrated by sorrow. It is here *now*, however—that is, so much of it as seven-

teen years have left. On the evening that we talked about her relation to our children's department, the following proposition was received from J. H. N.:

It is time for us to attend to the matter of our grave-yards. The bodies in the old yard must be moved soon, to make way for the Midland. And as the new yard is to be very near the Railroad, and will be a conspicuous part of our premises when the world begins to roll by us, it ought to be put in good order. Our plan has been to erect one central monument, and inscribe the numbers, epitaphs, &c., of all the graves on that. I propose a modification of that plan. Instead of a great, cold, weather-beaten monument, I should like to have a beautiful summer-house, made of brick, stone, or iron, with tablets of marble arranged within it, for the epitaphs, &c; with seats for resting and reading, and perhaps with a tomb underneath, for keeping bodies awhile after death. And I would further propose, that when we move the bodies from the old grave-yard, we send a couple of men to Esopus, and move the bodies we have there, with their monument, to their proper cemetery here at home. That is a costly monument, which very few of our people have ever seen or ever will see, unless it is moved, and which is in a very obscure place, scarcely on a highway, and nowhere near a railroad, seen only by a few country-people from time to time, "wasting its sweetness on the desert air." It would well set off our cemetery, and indicate to passers-by the object of the enclosure.

Perhaps we can make a good thing of the removal of Mrs. Cragin's remains, in the way of recalling her history to the thoughts of the Community. Dixon has made her a world-famous character. She certainly had a great deal to do in the foundation of the Community, and, especially, in the beginning of the children's house, which is, now, as we may say, on exhibition. I should like to have her remains brought home, and whatever good associations are connected with them, saved for the benefit of the Community.

The Community received this proposition with enthusiasm, and the charge of fulfilling it was committed to George E. Cragin (son of Mrs. C.) and Abram L. Burt. They went to Esopus Thursday afternoon (Oct. 8) and returned with their trust Saturday, arriving here "early on the first day of the week." The obsequies, shall we call them—the celebration, the festivity, was announced by bulletin as follows:

Reunion in the Hall
at 2 P. M.

Report from George E.

Singing, speeches and sentiments.

"Oh! come let us sing unto the Lord. Let us heartily rejoice in the strength of our salvation."

The hour found all the family together, including Willow Place. It was a time of sensibility, but we saw no tears. The verse on the bulletin was in our hearts. It was chanted by the quartette. Then Mr. Burnham (who was on the wreck) read a passage from the 7th of John and another from the 8th of Romans, alluding to the circumstance that Mrs. C. read the latter chapter aloud to him and Miss Allen, as he sculled them ashore in the yawl about two hours before the disaster. As she shut up her Testament, she said energetically, "What do we want better than that?" Did she notice the words, "Neither height nor depth shall separate us from the love of God"?

After the reading George E. rehearsed their journey, in which were many pleasant incidents; not the least of which was that they found in the parsonage at Esopus the same Mr. Johnson with whom our folks boarded during the three weeks that the sloop refused to be raised, and who as the monument records "kindly gave the strangers a grave." This man was looking on the water and saw the vessel when the flaw struck it. He saw it careen, capsize, go down—all in a minute's time. He called to the men who went in a boat and rescued the crew. He had been away from the place several years, but was now returned, and it was very pleasant to receive his cordial sympathy as before. The disinterment took place Friday. It discovered the bones uncoffined, and unclothed either by dress or integument; dismembered also, so that they were picked up one by one. The persons were distinguished however, by a difference of size, and by the forms of their skulls, both of which were sufficiently characteristic to be identified. On Mrs. Cragin's side were found the steel part of a port-monnaie, a penny, a piece of india-rubber and a pearl-handled penknife, the con-

tents of her pocket. [They were buried in their dresses.] A penknife was also picked up from the other side, and a gold plate with artificial teeth in a perfect state of preservation, well remembered by Miss Allen's friends. These mementos were exhibited by George E. as he told about finding them.

His narrative finished, Mr. Hamilton said, Shall we have a song from the children? Yes sir, answered one of the smallest, with perfect naivete, which made the whole room laugh. Thus innocently pledged, the children came forward into the center of the room and sung, "Begone dull care," which was a favorite with Mrs. Cragin, and thrilled us with the reminiscence of her voice:

"Begone dull care, [unbelief]

I prithee begone from me

Begone dull care,

You and I shall never agree;

Long time hast thou been tarrying here

And fain thou would'st me kill,

But in faith (!) dull care,

Thou never shalt have thy will."

A lively conversation followed. Mr. Cragin said he was thinking that these sisters took their departure from this world too suddenly to give direction concerning their bones, as Joseph did, but doubtless they would be pleased if they knew the transactions of to-day. The occasion seemed to him more like a resurrection than a burial. As we talked, Mr. Noyes was seen to whisper to George E., who went out and soon came in with a parcel which Mr. N. took, and undoing, placed its burden on the stage. It was Mrs. Cragin's skull! All who knew her, recognized the contour—so beautifully feminine. The interest was intense—no nervousness—no repugnance—no sorrow. It was impossible to keep the eye off from it. What relic could be such a reminder as that? Mr. Noyes said he would not encourage the superstitious notion that Mrs. Cragin had anything to do with these bones, but the use of them to us may be compared to the physical use that dead things are to things that are alive. A body which decays, fertilizes the ground; and relics may be valued as fertilizers in a spiritual sense. We can get this good from them at least, they break up forgetfulness—they shake off that paralysis of the memory which would gradually make us think of Mrs. Cragin as a dream of the past. Looking at that skull, we are sure she once existed, and that all we knew and thought of her was true. The judgments [and associations of the past in regard to her, are reproduced in all their freshness. This effect is valuable. Whatever effects of this kind can be produced by her bones, or by her grave and monument, it is worth while to save them. Mr. Cragin expressed a wish that the skull might be retained. The wish was unanimous. It is to be varnished and preserved. The exercises in the Hall were closed by singing the "Resurrection Hymn," which was introduced amongst us by Mrs. C.

"How calm and beautiful the morn

That gilds the sacred tomb,

Where once the crucified was borne

And veiled in midnight gloom.

O weep no more the Savior slain

The Lord is risen, he lives again."

Every heart bounded with this singing, and we are sure no spirit could have lingered about the skull without some demonstration then.

Now followed—let no one think it was dreadful—the exhibition of the complete skeletons! All shrinking had been taken away by the spectacle on the stage. Anatomists had disposed the bones upon a table in the back parlor, and there we went to see them. We did not go in procession, but in quiet disorder. The sensation was indescribable, but not unpleasant. It was akin to what one has in revisiting scenes of interesting memory. As we flocked down the stairs into the room, some strangers in the entrance hall were heard to exclaim, "They are crazy! they are all crazy!" This would be the judgment of the world perhaps—but there is more to tell! We went to the grave—neither now in funeral order, but in groups and parties, as it happened. The day was

charming; if we had waited all the year we could not have had a better. Most of us were there by one route or another, before the remains arrived. The box was lowered into the ground. And now followed a scene; now came an impulse as from heaven, or from the spirits of the departed; it belonged to the moment. A friend of Mrs. Cragin's seized the shovel and began to fill the grave. He had only begun, when another friend claimed it—then another, and it went from hand to hand. Women who loved her, felt the impulse, and the children, even, would not be denied. Little toddlers catching the spirit, pushed the dirt in with their hands. The whole grave was filled by love. Not a cold hand touched it. So would she have wished. We left it for no hireling; nor for a solitary friend even. *Esprit du corps!* that was her element—impulse, enthusiasm, unity.

—Our meeting Friday evening was distinguished by the presence of Mr. Albert Brisbane, who allowed himself to be drawn out into quite a long story of personal experiences and reminiscences connected with Socialism—his acquaintance with the St. Simons, Fourier, Considerant, Cousin, Comte, Michel Chevalier and Jules Lechevalier. From a sketch of his talk we select the following account of the way he became interested in social progress:

"I was a young man traveling in Europe. I had gone from this country with very few ideas about social improvement. I had always been well enough off; wanting nothing myself, I thought the world all right. I saw there were poor people who struggled for a living, but this gave me little anxiety, for I did not think much about it. I went to Europe with one idea: I wanted to learn something. My object was merely to acquire knowledge. But when I came to see the Turks, new ideas were awakened in my mind.

"I remember that on arriving at the Dardanelles, I went to see the Pasha, a distinguished General at that time. He lived in quite a large house of two stories. You entered below and found no floor, but simply the bare earth. Ascending a pair of stairs—treads without risers, such as you may have seen in a carpenter's shop, just open steps—you came to the upper story. Thus going up I found the old Pasha sitting on a kind of sofa, running clear round the room, with his sons sitting near him. The barber was present. I was told to sit down behind the Pasha, who was eating his breakfast, composed of some sherbet and a kind of sponge-cake which they call Spanish bread. Pretty soon he took a piece in his hand and passed it round behind his back to me. There were no windows, and the swallows were flying in and out of the room. They had built their nests on the rafters overhead. The Pasha wanted to know where I came from. I had an Italian interpreter through whom I communicated with him. I knew it would be utterly useless to try to make him understand anything about such a place as America, so I did not attempt it; but told him I lived six months' off. They calculate a distance by the number of days it would take a man to travel it on horseback, and say they live so many day's journey away. He was quite astonished to think I should have come so far.

I found the Turks an ignorant, dirty, brutal, disgusting race. There is no expression in my mind that will convey a true idea of the character of that people. I saw the men coarse and rough—no refinement, no mental culture, sitting at the doors of their dirty houses till eight o'clock, and then going to bed. Except among a very few of the rich who had introduced civilized conveniences and luxuries, I saw their houses unfurnished with mirrors and carpets, and curtains, and the things that go to make home attractive. They knew nothing of the courtesies and politeness of society. Young man as I was then, I said to myself: It is *liberty of woman* which causes men to build fine houses, put lace curtains up at the windows, carpets on the floors, mirrors and pictures on the walls, and dress themselves cleanly, and obey the laws of etiquette; without the liberty of woman there will be no fine surroundings, no politeness, no delicacy. That was my first thought; liberty of woman was the great thing. I got that idea in Turkey.

"I next went to Greece and traveled there for four

months. They had no roads, no wagons; their houses were mud-huts, containing but a single room; and every thing was of the most squalid character. When you go to a place you always stop at the priest's house, as the best one. I remember stopping at a priest's house in Lacedæmonia, the celebrated Sparta, and I will give a description of this as a sample of all. The walls of the house were of mud, about eight feet high. Inside was one large room about one-third as large as this. I and my servant slept in one corner, I laying my saddle under my head for a pillow; the priest, and his wife, and two children and his sister-in-law slept in the other corner; the hogs occupied the other end of the room, while the chickens roosted on the rafters overhead. That is the way they live. The vermin were terribly thick and annoying. There were fleas by the million; and at times they would annoy one so that sleep was out of the question; and I have absolutely got up and gone out and slept on a pile of stones to avoid the vermin. We have no conception of the misery and wretchedness that exists in that country. When I saw it I said to myself, Wealth consists not in money; it consists in having roads, bridges, log-chains, plows, harrows, carts, wagons, etc., etc. First the liberty of woman, and secondly, well-directed industry. This was the lesson I learned there."

—When we went to bed last night a gentle rain was falling, but the weather soon became freezing cold. The western hills this morning are white with snow, and all our door-steps and plank-walks are slippery with an icy covering. The stoker down cellar pitches the coal into the furnace. The teamsters have been pitching the coal into the cellar for a week. 400 tons have been got for the winter's use in O. C.

—In the library hangs a plan of the proposed children's house, ~~on~~ wing to our brick mansion; and a flower-garden is being laid out farther up the lawn that the old one may be used as a brick deposit, we consider that active operations have already commenced toward the speedy realization in the spring of this fall's pleasant projects.

—Among our visitors the past week may be noticed Mr. A. J. Caywood, of Poughkeepsie. He is the producer of a premium grape called the "Walter." He stated that he had been experimenting twenty-three years and had sometimes tested a thousand seedlings in a year. The "Walter" is a cross between the Delaware and Diana. It is described in his circular as "juicy, thin-skinned, and in texture of flesh that of Catawba, containing not a particle of acridness, but extremely sweet; and 'raisins' hanging on the vine, lying on a shelf, or in any dry situation, which is promise of its making a high-flavored wine." 500,000 dollars worth of young vines have been sold by the firm in Poughkeepsie this fall. The following description of the successful crossing is somewhat curious:

The "Diana" and "Delaware" being native and hardy, as well as good varieties, and having obtained a greater number of seedlings of promise from them than any others, Mr. C. concluded to use these two as a stock to work from: and continued to cross them and test their products until the "Walter" made its appearance, in 1860, being one of twenty-seven vines raised from a cluster of "Delaware" crossed with "Diana." The operation was performed in a much earlier stage of the bloom than any he had ever attempted to cross before. The buds apparently were not more than half developed. Examining the "Diana" first, the buds appeared to be so immature and tender, he could not discover a particle of pollen on the brush after applying it. The entire inner portion of the bud was then dried and pulverized. The next morning he removed the caps of the flower of the "Delaware" and applied the powder, shaded the mutilated cluster of the "Delaware" which had thus been operated upon, and covered it with a small sack of white paper, which remained a day. It was then removed and the wire screen applied. At least one-half the berries on the cluster were destroyed by the operation. This cluster being treated differently from any in the other experiments, the young seedlings from it were kept separate, and watched closely. They were grown from the seed the first year in the propagating house, the next spring planted out doors, and the following year, being the third from the seed, one of them, the "Walter," bore fruit, which is unusual for seedlings: it then being more than twice as large as any of the others, all resembling "Delaware" closely, and some were identical in

appearance. Only one other of the number bore fruit; it had on a few berries one season, and has not borne since; in flavor it resembled "Catawba," in size and season of ripening "Delaware."

WALLINGFORD.

—At the noon meeting G. W. Noyes said he had been thinking of the Albigenses, and would like to know more of their history. He had an idea they followed Paul, in opposition to the Romish Church, which took Peter as their head. He supposed we could not get at a true account of them, because what history we have of them was probably written by their persecutors. We could get no more of a true account of them than an English writer would give of the Oneida Community. He then read from the Cyclopaedia what is said about them, and it only increased his desire to know more of them. He said if there was any good seed left after the Second Coming, it seemed to him it was in them. They and the Waldenses were the two bright spots in the dark ages. The truth continued with the eastern church, or Constantinople, rather than Rome—with the Greek-church rather than the Roman Catholic.—*Further remarks by G. W. N.*—The point that Mr. Noyes makes respecting the disappearance of the Jewish element from the church after the apostolic age, is very strong and interesting. It falls in with the other facts, which show a great break in the continuity of things at the time of the Second Coming. There was evidently, a break in the *quality* of Christianity at that point also a break in ecclesiastical history, no fair connection having been established between the "Fathers" and the apostles; also a break in political history—the Roman Empire having commenced its decline about that time; and now the question is raised whether the great break between Jew and Gentile which is seen to exist, contrary to the experiences of the Primitive Church, did not begin at that point. The case is, that whereas, in the apostolic time the core of the Church was composed of *Jews*, the Church which immediately followed appears to have been composed exclusively of Gentile *Jew haters*. What possible connection can there have been between these two bodies? What ground for one to claim descent from the other? Before pushing this point to its full extent we should want to examine history a little more carefully to see how far the affirmation is borne out that the patristic church was composed of Gentiles only. The *prima facie* evidence is that it was at least mainly Gentiles, for it developed very soon into the Church of the middle ages, whose special zeal was for persecuting the Jews.—*Mr. Herrick.*—I was edified a few days ago, by the study of this text, "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7. I looked at the verse in the Greek, and found the literal meaning of "passeth all understanding" was, exceeds, or goes beyond, the mind, or intellect.

CORRESPONDENCE.

ANOTHER WITNESS.

Ellsworth, Kansas, Oct. 9, 1868.

COMMUNITY FRIENDS:—I too would like to give my impressions on first visiting your family; and that you may better understand me, I will tell you briefly the circumstances which led me to make my first visit. I had observed in my practice as a physician, that in all cases of chronic disease of women there was sexual derangement, and that physicians who ignored this would only alleviate present symptoms and not effect a permanent cure. Nor could they secure as good results as with men.

I saw that I could have no success as a physician, by prescriptions that would produce present comfort without reaching the radical cause of the disease. If I relied upon hygienic means I must understand all the causes of derangement, as well as the physiological condition to be established.

The most superficial observation convinced me that the cause of this frequent prostration of woman must be in her sexual experiences. All could not be congenital, or from any other cause that makes

woman's life different from man's. It needed but little reflection to be convinced that the divine law was not sought—was habitually broken—and the consequences fell most severely upon woman. The cause was soon apparent, and I became enthusiastic in my investigations and reflections, and they resulted in the conviction that the sexual relation has a double purpose—physical and spiritual—that both are ignored in the common practice of the world in cohabitation, in and out of marriage, and lustful desire, most frequently on the part of one, was substituted for divine law. I never thought of questioning the sanctity of marriage, but only of reforming its abuses. I had analyzed the consequences of the sexual love, seen the distinct spiritual and physical effects—knew that the one could be secured without the other. But how to educate men and purify the relations of marriage I could not see, and I was sure the diseases of women must increase till there was a change.

While deeply exercised on these points, a young man from Illinois came into my family and school, then in Jamestown, Chautauque Co., N. Y., and showed me the first copy of the CIRCULAR I ever saw, and gave me the first knowledge of the O. C. I ever had. An article on Education, I think, from Mr. Noyes, so interested me and was so in accord with an essay I had published, that every thing about you interested me, and nothing more than the young man's statement that you rejected the institution of marriage on religious grounds. Crude as were his ideas of your motives and practices, they led me to say that "If I could once put my eye upon the women of such a Community, I could satisfy myself whether or not my own theory was correct." This was the sole object of my first visit, though I had held to a community of property for ten years. I was received hospitably, and spent three days very delightfully, asked few questions, and none about your social relations, but probably made as careful observations of all social and affectional expressions as have been made before or since. I am sure no one ever prayed more earnestly for light, for I felt that the whole human race was rushing into a terrible emergency.

On my return I reported that the women of the Community seemed more healthy than the average, they showed more intelligence—they had more and better use of the physical faculties; but what interested me more than all, was that in their social intercourse, which seemed very free and unrestrained, there seemed less of that morbid craving of one sex for the other, than I had ever known in any people I had visited. I had studied the effects on the countenance of uterine disease until I could often determine quite accurately from the countenance the phase of disease that afflicted the patient before me, and I was rejoiced at not finding *any of these signs in the countenances* of those I met while at Oneida.

I was not blind to the advantages of varied occupation, better food than the average, extended social privileges and many other things that go to make up the advantages of Community life, but I was sure the practices of the Community in the sexual relation did not enfeeble women as in marriage. Still I had only the most general idea of your theory, and I have since learned that then I had not a correct idea. I was not ready to express my own convictions, nor did I care to bias my mind by the conclusions of others until I had further confirmed the result of my own previous observations.

After four or five visits to the two Communities, I have frequently said to those who inquired of me, that I had never seen elsewhere, women that showed such harmonious and integral culture—so many indications of physical health—so cheerful and thoughtful expressions of countenance, and so much general ability to execute what they undertake.

Since my first visit I have had much experience medical and social, that has made this social question of more interest to me, especially while making insanity a speciality. I am satisfied the terrible wrongs resulting from the prevailing social state, must soon be corrected. But I need not dwell on that. I wrote only to express my admiration of the effects of Community life on all its members, but

especially on woman. My opportunity to judge of the relative condition and promise of the children has been limited, and I pronounce no opinion, but for myself I have no doubt.

I remain your brother, O. H. W., M. D.

INQUIRIES.

Coytesville, N. J., Oct. 9, 1868.

EDITOR CIRCULAR:—Will you please tell me something of what the Oneida Community are doing toward evangelizing the world? This much I know, that you are doing as much, and probably considerable more than any other body of Christians of like size and sphere of influence; but as you assume to have the real truth of religion and power of God which if extended throughout the world, would make such a revolution as would overturn all the present systems of society and religion, and put all doctrines and dogmas and all the sectarian strife and misunderstanding of duty toward God and man to flight; let me suppose that if all those in the world who think they are Christians who are the workers in extending Christianity, were suddenly to form themselves into a Community similar to yours, and withdraw from the world as you do, what would become of the rest of creation? How would they ever come to know their lost condition or the savior Jesus Christ? Or let me ask briefly what is the position of the Oneida Community toward the world in relation to that time when all nations shall know the Lord and his praise shall be in all the land?

Yours in truth and earnestness, P. V. P.

[Our correspondent is much mistaken in supposing that we withdraw ourselves from the world in the manner he indicates. We are seen and known of all men. Thousands of people visit us yearly, and we believe we are teaching the world far more effectually by our example and works than we could do by preaching. Besides we are all the time sending out a free paper.]

SCRAPS.

“—, Conn., Aug. 5, 1868.—We have now received and read the CIRCULAR for upwards of a year, and we wish to add our testimony to that of many others in its favor; more than this, we cheerfully give it the preference. We read it with profit as well as pleasure. It has thrown light on many difficult subjects, which we could never have understood without the help of the CIRCULAR. It is a truthful heart-searcher and criticiser, and I never read a practical chapter from it without feeling deeply humiliated. I can not find words to express all I feel in regard to it. Its effects upon my life and Christian character are salutary. Please count us as subscribers to the CIRCULAR as long as God gives us a dollar; and when we do not find a dollar we hope to be humble enough to beg the CIRCULAR. It is worthy the support of all who are interested in becoming acquainted with their own selves and with what God requires of the creatures he has made. We thank the friends who write and print for our edification and profit. Please write more; we love to read your deep experiences and gather therefrom the balm of consolation for our wounded spirits.

“G. C. D. & M. B. D.”

“—, Mass., Oct. 11, 1868.—This verse in the 4th Psalm—“Stand in awe, and sin not: commune with your own heart upon your bed, and be still,” makes me think of J. H. N.’s Home-Talk, “How and Where to Pray.” I lie down now and commune with my own heart as often as I can. I try to get nearer and nearer to God. This world looks blacker and blacker to me every day, and I am glad it does, for I want to get out of the blackness and into more light. I long for your criticism, for I know it will make me a better man and will help me to act right in all things.

E. B. B.”

“—, N. Y., Oct. 5, 1868.—In confirmation of M. L. Worden’s views respecting *wide-tired wagon wheels*, let me say that in Britain where they have the best roads in the world, narrow tires are looked upon as quite exceptional, and are only used by the rich, who have to pay a much higher road tax than those who use the wide tires; and the tax

decreases as the breadth of the tires increases. I know that throughout the United States, owing to the heavier rains and snow storms, extreme heat and cold, as well as badness of construction—the roads are very inferior to those of Europe. Possibly iron-tracks may ameliorate all this, and be a great aid and assistance to our country.

B. W.”

“—, Me., Sept. 10, 1868.—For more than two years I have been a member of the Baptist church, during which time I trust I have been growing in grace. About a year ago I began to long for freedom from sin, and about eight months since I became partially acquainted with your doctrine of “Salvation from Sin,” and lately I received your tract explaining that doctrine, which fully satisfied me of its truth; but still I did not understand how I could obtain perfect holiness. About a week ago my sister made the subject so plain to me that I now believed that Christ was in me, and that I must confess him in order to feel his presence. I had now come to the spot where the contest between the devil and the Son of God must be decided; I felt that one or the other must take possession of me, and so the struggle was a dreadful one; but thank God, I confessed that Christ was in me a whole Savior.

J. H. J.”

EARLY ASSOCIATIONS.

V

FOR some reason or other, ghosts and spirits of all kinds are supposed to avoid the proximity of horse-shoes, and I have never entered a cottage or dairy, or any such place in the west of England, without finding an old horse-shoe nailed either on the door, or the sill, or some part of the frame, to keep away the witches. So universal is this idea, that no Devonshire dairy-woman would consider it possible to keep her milk from turning sour, no matter how well constructed may be the building, unless the horse-shoe were there.

It might be supposed that a people so very superstitious, would be found such easy victims to Spiritualism as to become soon swamped in its flood; and but for their extraordinary conservatism, they undoubtedly would have been. In thinking of this matter, I have inclined to the idea that the church-reformers in trying to discountenance the miracles that were continually foisted upon the people by the Romish church, went clear over to the other extreme, and setting their faces resolutely against all spiritual leadings and manifestations, so effectually barred the doors against Spiritualism, as to protect these poor people from being overwhelmed by it, at the same time that they also excluded the true understanding of the gospel from among them. Many, however, were deceived, and drawn away by the seducing spirits, until the subject came within the knowledge of the church, when the influence of Spiritualism so far as the Episcopalians were concerned, was at once crushed.

I shall ever remember my own experience in the direction of Spiritualism. All fashionable society was agog with table-turning, &c. At every private ball or party some one was sure to introduce table-turning as a part of the amusement. This was before any “rappings” had been discovered, or at least, before the subject was of general knowledge in England. Living within thirty or forty miles of London, and constantly communicating with that city, its habits and customs were necessarily imported among us, so that when visiting my relatives in the west of England I had a feeling that they were a little behind the rest of us in progress and civilization, and consequently treated my “country cousins” with something of a patronizing air, embracing every opportunity to attract their admiration by introducing something new among them of London manners or amusements. I had never tried table-turning myself, but had frequently seen older folks do it, and happening to pay a visit to the west, I took occasion to talk a great deal about this new wonder. I was somewhat surprised to find how much grown people listened to me. It was also not a little flattering to a boy to find himself the center of attraction. But “pride goes before a fall,” and mine was close at hand. I

was stopping at the house of a wealthy uncle and aunt whose good graces I much valued, for frequent presents fell to the lot of those whom that aunt favored, to wit, ten shillings every night that I let her beat me at chess; and I rarely won, except to sharpen her appetite for victory. Bachelor and maiden were that pair in every old foggy habit, whim and circumstance, except that they happened to have got married about forty years previous. They became much interested in my much exaggerated report about table-turning, and insisted upon trying the experiment right off; so we three sat round a small table to try it, and I got into such terrible disgrace because the wretched table would not move, that I was glad to sneak off to bed and terminate my visit the following day in search of more genial surroundings.

Nothing daunted by my first failure, I started the next morning immediately after breakfast for a walk of about a mile to the house of another uncle and aunt who had a family of fourteen children, ten of whom were girls. Their home was the very opposite of the cold, stately place I had just left. The old walls rang continually with noisy peals of merriment that would have been deemed a sacrilege in the somber silence of “Stone House.” Having accomplished the customary salutations, I at once led off on the subject of table-turning. The girls were all incredulous, but were bound to try it; so we went up into the drawing-room, where was a table admirably adapted to our purpose, being round and standing upon a tripod mounted on rollers. I remembered my failure of the previous evening and determined that the table should go round this time, if I had the power in my thumbs and little fingers to push it round. I supposed that every body practiced this deception, and I did not consider the danger of “following a multitude to do evil,” so long as I got plenty of fun out of it.

Having cleared away the furniture so as to get plenty of room, we all stood round the table each with hands spread, the little fingers of each touching those of his neighbor so as to form a complete chain, and all willing the table to revolve in a certain direction. My will being well backed by my muscles, the table soon began to creak and to move in the direction we willed it, slowly at first, but gradually increasing in speed so that we had to run very fast to keep our relative positions. This was great fun for us, and the room rang with our laughter. When we willed the table to move in an opposite direction, it would gradually stop, and then start off again as we willed it. None were frightened, for each suspected the other of pushing; and I knew that I was doing my share of it, and least of all believed in the spiritual influences ascribed to it.

After awhile I stopped pushing, and was amused to find that others besides myself were using mechanical force, for the table kept moving without my pressing at all upon it. At length, so heartily laughed we at this novel amusement, that we had to let go the table and hold our aching sides, when to our surprise the eccentric piece of furniture continued to revolve without any hand upon it, and began to jump first on one leg and then on another, making such a ludicrous appearance that despite the terrible scare it gave us, our laughter was renewed at so comical a sight. But we did not stop to enjoy it; rushing from the room, half laughing, half screaming, some of the girls tumbled half down the stairs in the hurry to go away. The last I saw of the table, it was standing upon one leg and tipping over as if it would smash a large mirror that extended to the floor; but I was neither the one to try to save it, nor the last to reach the room below, where we gazed at one another a moment with a terrified stare, then all burst into another hearty laugh and concluded never to try table-turning again.

On the occasion of my next visit to London, I found that people were holding conversations with tables by means of rappings, and to such an extent had this infatuation gained upon society, that the church took the matter in hand. Professor Faraday also undertook to investigate and refute it. I heard a low-church minister tell his congregation that a meeting had been held at the residence of the Hon. and Rev.

Villiers (one of the Bishops) at which he met such eminent divines as Dr. Cummings and others, for the purpose of testing the matter of table-turning, so as to be able to lay the truth about it before their respective congregations. They tried experiments, and were all satisfied that some power outside of themselves entered into the table for the purpose of deceiving, and whether the devil actually entered into the table to turn it, or into the hearts of men to delude themselves and one another with it, was a matter of small moment. All such silly manifestations were unprofitable, and they had proved them to be a devilish interference; he therefore warned his hearers, as they valued the salvation of their souls, to set their faces against all such dangerous amusements. Such addresses put a stop to table-turning in religious society. I then thought that I had been in imminent danger; but since my eyes have been opened to understand more of the things of God, and to see that the spirit I was at that time under might have been so easily deluded into the snares of Spiritualism, I have ever been grateful for my narrow escape from that miserable quagmire. E.

A REVIEWER in *The Nation*, noticing a work upon the writings of some of the early Fathers, calls attention to the remarkable difference which is found by every candid historian between the apostolic church and the generation immediately succeeding it. The literary aspect of the change, the writer says, "is one of the most curious psychological phenomena in the history of literature." We imagine that a serious study of the evidence concerning the Second Coming of Christ will reveal more "curious psychological phenomena" in the moral and spiritual condition of the Fathers, compared with that of the apostolic church.

The following is the portion of the review alluded to:

"Leaving out of view the question of inspiration or of a divine suggestion in the canonical writers of the New Testament, the great falling off from the simplicity and dignity of their style, and the depth and purity of their thought, to the tameness and leanness of the earlier Fathers, is one of the most curious psychological phenomena in the history of literature. The Fathers espoused the same faith with the Apostles, were of the same spirit, and engaged in the same work of propagating Christianity, yet how meagre were their contributions to the argument of the Christian system. The epistles of Polycarp, Clement, and Ignatius are chiefly made up of citations from the Apostolic letters, with a running commentary and exhortation, and the contrast of style is very apparent. Later on we find conceits and puerilities which would at once have discredited the New Testament writings had they been found in these. Take, for instance, the elaborate ornateness of Cyprian, his letters to the Confessors upon the experiences of a whole year of persecution:

"The winter has passed through the vicissitudes of the months; but you, shut up in prison, were undergoing, instead of the inclemencies of winter, the winter of persecution. To the winter succeeded the mildness of spring, rejoicing with roses and crowned with flowers; but to you were present roses and flowers from the delights of Paradise, and celestial garlands wreathed your brows. Behold, the summer is fruitful with the fertility of the harvest, and the threshing-floor is filled with grain; but you who have sown glory reap the fruit of glory, and, placed in the Lord's threshing-floor, behold the chaff burnt up with unquenchable fire; you yourselves as grains of wheat, winnowed and precious corn, now purged and garnered, regard the dwelling-place of a prison as your granary. Nor is there wanting to the autumn spiritual grace for discharging the duties of the season. The vintage is pressed out of doors, and the grape which shall hereafter glow into the cup is trodden in the presses. You, rich bunches out of the Lord's vineyard, and branches with fruit already ripe, trodden by the tribulation of worldly pressure, fill your wine-press in the torturing prison, and shed your blood instead of wine; brave to bear suffering, you willingly drink the cup of martyrdom. Thus the year rolls on with the Lord's servants—thus is celebrated the vicissitude of the seasons with spiritual deserts and with celestial rewards."

"Compare this with the addresses of James and Peter to their brethren in tribulation, or with the magnificent but never unrestrained imagery of John in the Apocalypse. Or again, in another vein, compare the rough, coarse way in which Tertullian deals with a theological opponent, as contrasted with the dignified courtesy of Paul toward those whose errors he condemned. Here is his famous philippic against Marcion. After portraying the dismal climate of the Pontus, and the savage and disgusting traits of its inhabitants, he proceeds to say:

"Nothing, however, in Pontus is so barbarous and sad as the fact that Marcion was born there, fouler than any Scythian, more roving than the Sarmatian, more inhuman than the Mæsadæ, more audacious than an Amazon, darker than the cloud, colder than its winter, more brittle than its ice, more deceitful than the Ister, more craggy than the Caucasus. Nay, more, the true Prometheus, Almighty God, is mangled by Marcion's blasphemies. Marcion is more savage than even the beasts of that

barbarous region. For what beaver was ever a greater emasculator than he who has abolished the nuptial bond? What Pontic mouse ever had such gnawing powers as he who has gnawed the Gospels to pieces?"

MANY years ago a small Connecticut parish undertook to build a meeting-house. They went so far as to get up the frame and cover it with boards. Then, for want of money and want of harmony, the enterprise stood still. The elements then assailed the unfinished structure, which, in the course of a few years, rotted down. By this time the people had come to their senses and set out in earnest to have another house. Raisings then were great occasions. All the men assembled to put up the timbers—all the women were there to see them do it. At the conclusion of the work it was common to sing a psalm, the lines, for want of books, being usually deaconed off. This office, at the time referred to, was assigned to President Edwards's witty son Pierpont, who happened to be present. He began as follows:

Except the Lord doth build the house,

The workmen toil in vain;

which was sung with a will. But the excited throng was taken somewhat aback when the roguish precentor roared out as follows:

Except the Lord doth shingle it,

It will tumble down again.

—Exchange.

NEWS ITEMS.

MOUNT VESUVIUS is in a state of active eruption.

THERE are said to be nine thousand Jews in Chicago.

THE cable, known as the 1866 cable, between Ireland and Newfoundland, has been repaired and is now in perfect working order.

PRESIDENT JOHNSON has appointed Thursday, the 26th day of November next, as a day of public thanksgiving.

LAST Tuesday's election in the States of Pennsylvania, Ohio, Indiana and Nebraska, is reported to have gone in favor of the Republican party.

THE Chinese embassy is likely to succeed in England, notwithstanding the opposition of leading papers. A treaty similar to that with the United States is likely to be obtained.

MRS. MARY L. HUTCHINSON, the mother of the Hutchinson family of singers, died recently at Milford, N. H., aged eighty-three. She was the mother of sixteen children, to whom the musical powers with which she was gifted were generously transmitted.

A MEETING was held in London on the 13th inst. for the relief of the sufferers by the terrible earthquakes in Peru and Ecuador. The Lord Mayor presided. The governor of the Bank of England, the Rothschilds and other notables, participated in the meeting and about seven thousand pounds were raised.

A DESTRUCTIVE fire is prevailing in the timbered lands of Oregon. Millions of property are being destroyed, and the smoke is so dense as to cover the affected region with partial darkness. The captain of a coasting vessel reports that while off Coos Bay, he encountered smoke so dense as to obstruct his passage one day, and that about three hundred birds fell dead on the deck of his vessel.

THE Provisional Junta of Spain have issued a programme guaranteeing many reforms; among which are universal suffrage, religious liberty, freedom of the press, radical changes in the system of education, right of trial by jury, the equality of all men before the law, the abolition of the death penalty, and the sanctity of private letters and domiciles. The United States is the first nation to recognize the new government. The Junta has contracted a loan of 10,000,000 reals. Several cities denounce the clergy, and all are indignant against the religious orders. More recent reports state that the Bishop of Taragona, at the head of 2,000 men, has pronounced against the provisional government. The probability is that the vote of the nation will be in favor of a monarchical form of government.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 589 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works): also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

MOUNT TOM PRINTING-OFFICE

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Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

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PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

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[The above works are for sale at this office.]

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.